

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“Without love of Truth, humanity cannot prosper. When the world approaches upon its knees the Author of Truth with full love of Truth in its heart, then shall humanity be able to build toward the perfection of which humanity dreams. There is no other way.”—JOHN A. WIDTSON.

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A SERMON ON SACRIFICE

By PRESIDENT ANTHONY W. IVINS

[EDITOR'S NOTE: *Although, as a matter of general policy, the proceedings of the General Priesthood meetings of the Church are not published in printed form, permission has been granted for the publication of the following extracts from the remarks of President Anthony W. Ivins, given at the General Priesthood meeting of the Church, Saturday, April 7th, 1934.*

These remarks have particular interest because of the death of the beloved Church leader. They constitute one of his last public addresses, and in his own words tell of his great faith in the Gospel of Christ, his sacrifices for his religion, and pay tribute to the integrity of the men who have stood and now stand at the head of the Church.]

I HAVE been thinking, while sitting here, of my own life, something of my experiences and the impression those experiences have left on my soul.

I was thirteen years of age when I was ordained an elder in the Church. I can never forget how seriously the responsibility which came to me at that time was impressed upon my mind. I remember thinking that I could no longer be my own self, this mortal boy that I was, thinking very much of things that concerned me; that I could not talk as I talked when I was myself, but that I must submerge myself in the Church, because it seemed to me upon accepting this responsibility that I was in a sense, a very modest sense, of course, the Church. I was a part of it. I thought to myself, if I do an idle thing, people will see in that the fruits of the Church of which I am a member. If I say improper things they will take the same view of what I say. I must live, I must speak, and I must act as a member of the Church of Jesus Christ of Latter-day Saints. That impression has never left me.

As I grew older, and other responsibilities came to me, that first deep impression always returned. Whenever I was called

to a place of responsibility I felt that my obligation to the Church grew greater and greater, and to myself it grew less and less. I found myself among people during my early life of not half the religious training that we have had, but good people, devout people, those who were members of the Church and those who were not members of the Church. I found myself among men to whom religion was almost a stranger. I saw them drunken. I heard them profane. I thought to myself, I must not do those things if I am to be happy, if I am to properly represent the Church of which I am a member. I must live above them. I thought that the Lord loved people that are happy, that He designed that we should all be happy, and I knew that temporary, momentary pleasure did not in the end bring happiness to anyone, because I saw those same men in the remorse of conscience after they had been guilty of the violation of those simple laws which it seemed to me all must understand.

I CAME to love the Church of which I was a member. I saw in it the most perfect organization in the world, as it should be, because it is the organization which God our Father has given us. I saw in it the greatest social organization in the world, because it brought together men and women of different nations, men and women speaking different languages and solidified them into a happy community of brethren and sisters. I loved it because in the doctrines which it taught, it led me on to a better life, a life of honesty. I could not lie and expect to succeed. I could not take that which belonged to another and claim it as my own because I knew that I was doing wrong.

The greater part of my time was spent in studying myself, trying to understand myself, criticizing myself, in an endeavour to magnify more perfectly the membership which I held in the Church of Jesus Christ of Latter-day Saints. I saw other men who took exactly the opposite view, and I learned that selfishness did not make people happy, that I obtained the real happiness when I was doing something for someone else. I saw how people appreciated it. I saw people whom we regard as savages appreciate a word of friendship or an act of kindness; and I found that just as they appreciated what I did for them, so did I appreciate what they did for me, and I endeavoured to be observant. I thought naturally of my life and its work. I loved the soil. I believed that those words which the Lord spoke to our father Adam in the Garden of Eden, applied to me: "In the sweat of thy face shalt thou eat bread." I loved the earth. I loved to dig in it, to plow it, and plant it, and to see the seeds which I planted come to maturity, and to harvest the crop. It seemed to satisfy me.

I never felt it was my right to take from any other person that which belonged to him without giving him value received for it, and the man never came back to me in my life who complained that I had done it in any business transaction that I ever made.

And so I went on. One responsibility after another came to me, until after a while I was asked by the president of the Church—I am referring to these personal things because of what I desire to finish with—to leave my home and go on a mission to Mexico. I had worked early and late. I had lain out in the cold and in the snow and in the rain. I was ambitious to accumulate,

I noticed that great wealth did not make people happy, and I found that no one could be happy in poverty. So it appeared to me to be my duty to accumulate that which was necessary for myself and those who depended upon me.

I never asked for wealth. I never asked the Lord to give me a penny in my life. But I did ask Him to bless me with understanding sufficient that I could get it and get it myself honourably. I never made nor lost a penny on any game of chance. I have never bought nor sold a share of stock in a corporation for profit up to the present moment of my life. I had accumulated a little property. I sold it all and fitted myself out to take this first mission to Mexico, way back in 1875, a long time ago. And I am telling this to you now because I appreciate the fact that I am long past the allotted age of man. I may never meet you again in this capacity. I do not know, I hope I may, but if I do not I am reconciled to the will of the Lord. I am not blind to the fact that I feel the influence of increasing years.

I sold all that I had, fitted myself out, and went off with two saddle horses and a pack horse to spend nine months in the saddle. I never slept in a bed at night that I did not carry on a horse. I came back from that mission and went to work again and just began to accumulate a little means when I was called to go back into that country. I wanted a farm. I wanted something that I could depend upon, and working upon it with my own hands secure the necessities of life for my family. I began to get it and then I sold it all again to fit myself out again for another mission to Mexico. I came back from that and went to work again. I was blessed in my labours. I wanted to get something with my own hands. There were men, a good many men at times, who worked with me and I paid them for their services, but they never seemed like hired men to me, they were just men with whom I worked, men whom I loved, and as I think of them now my feelings are greatly moved.

A GAIN I accumulated, again my prospects from a financial point of view were good. Again the Presidency asked me to go to Mexico. We did not do things then the way we do now. Again I sold everything I had, thousands of head of cattle for less than half of what I had paid for them. I wanted to leave no interests behind me. I crossed the bridge, and destroyed the bridge behind me, and went into that country again with a family of twelve, including the help that we were obliged to take, and then three other men to drive overland with wagons and loose stock. Nobody helped me to pay my expenses. I paid them myself and was glad to do it. I stayed there for another thirteen years. My property increased. When I was called back to Salt Lake City, I did exactly what I had done when I went. I disposed of everything I had down there. I did not want to leave anything behind me to worry me. The brethren had not money to pay, but they gave me their notes. They were men as good as there were anywhere in the world, and every note would have been paid. Then came the Mexican revolution. The people in a day were driven out from the colonies without opportunity in many instances to change the field clothes that they had upon their backs. They had bought my property, I could not ask them to pay for it. I held their notes, the notes

were legal. I sat down and wrote across the face of more than \$60,000 (£12,000) in gold of those notes, "Paid in Full," and sent them to the men that owed the debts.

That has been my policy. I have always been happier to give something than I have to receive.

Now perhaps you wonder why I refer to these things in the manner that I have. There are influences at work in the Church today directed by Lucifer, the son of the morning, whom Jesus said He saw fall as lightning from heaven, cast down to earth with those who followed after him, and who assumed dominion over it and has continued to exercise it with few exceptional periods from that time to the present. He is at work now in his endeavour to shake the foundations of the Church, and he spreads among people the report that the Presidency of the Church are living in wealth, lavishing the income of the Church upon themselves, living in comfort when many of their brethren and sisters are in dire want. Nothing could be farther from the truth. . . .

My brethren, there has never been a man acting as President of the Church since it was organized to whom the Church has contributed as little for his support as it does to Heber J. Grant. Our Church account books are as accurately kept as the books of a bank. President Grant does not live in a palace; he lives in a humble home, a home that many of these complaining members of the Church—not many of them members of the Church, however, but people who have been members, and the rest of them ought not to be—would not consider good enough for them. It is his, and it is paid for with his own money.

A MAN asked me the other day if it was true that the Church appropriated \$200,000 (£40,000) for President Grant at the time he became president, so that he could pay his debts and not be worried with his own affairs, but give his entire attention to the affairs of the Church. My answer to that was that the Church did not appropriate a penny to President Grant when he became the president of the Church, nor has it done so since.

President Grant has never asked the Church for money; President Grant is the most scrupulous payer of tithing of every dollar that comes to him that I have ever known. I thought myself a liberal payer of tithes, but my record does not compare with his.

President Grant gives more in proportion to the income which he receives, for the benefit of poor people, to help people who are in need, to find occupation for them and otherwise help them, than any other man in the Church.

I want my brethren to understand these things because they are true. . . .

There is not a man among the Presiding Authorities of the Church who gets anything like as much for his support as does the coach of a football team in our schools, and yet they give every moment of their time to the service of the Church. I have known them all, my brethren. I knew President Young intimately, I have served him, I have been in his home. I knew John Taylor not so intimately. I was not personally acquainted with Lorenzo Snow, but I was with Wilford Woodruff who succeeded John Taylor. I knew of their finances. There was not one of

them that was not a humble man in ordinary circumstances. The same thing applies to President Smith. His life has been before you.

I have not been so intimately acquainted with the earlier members of the Council of the Twelve as I have been with the brethren who constitute that quorum now. They are men who have been selected to occupy the places that they do in the Church because of their particular fitness for the place that needed to be filled. They are good men, there are none better. They are conscientious men, they are Godfearing men, they are men devotedly dedicating their lives to the welfare of the Church and to the spread of truth. I would not know where to exchange any one of them for someone else.

I have spoken of these things because of the unsettled, unjustifiable reports to which I have referred.—(*Deseret News*, Church Section, September 29th, 1924.)

ANTHONY WOODWARD IVINS

[EDITOR'S NOTE: As a tribute expressing the deep respect held for Anthony W. Ivins by those not of his faith, we have selected to be published with his sermon in this issue of the Star, the following editorial, taken from the Salt Lake Tribune, September 25th.

The Salt Lake Tribune was at one time bitterly anti-Mormon in its editorial policy, the source of much of the malignant calumny and opprobrium that was uttered against the Church and its leaders during the trying times prior to the close of the last century.

The following article reflects, then, more than regard for a great man. The Salt Lake Tribune, now widely regarded as one of the finest and most ably edited newspapers in the United States, is today a firm champion of the Church, justly giving honour where honour is due. Its change in policy is typical of the changing attitude toward the Mormon Church and people throughout the world.]

THE thrilling drama of the old west is over and the drop curtain is slowly falling. One by one the troupers have been making their farewell bows and final exits from this mundane stage whereon they played their parts in tragedy, comedy and romance, through shifting scenes of exploration, colonization, construction, development and achievement, oft-times disturbed and dismayed by interruptions from marauding discomfort, hunger, illness and death.

One of the leading actors in that stirring prologue to Utah's historical pageant was Anthony W. Ivins, affectionately called "Tony" Ivins by his legions of friends and admirers all over the west. His biography is analogous to the history of the state in which he lived for more than four score years. From a struggling colony of pioneers seeking to establish homes amid the dangers and discouragements of an isolated region of arid valleys and rugged mountains, evolved a prosperous, progressive and powerful commonwealth; from the rank and file of those intrepid settlers in a remote corner of that isolated region came "Tony" Ivins. As Utah emerged from sage and sand and savagery to fertility, fortune and favour, so rose this son of the soil from poverty and privation, growing with the state in

culture, influence and eminence, until no one stood higher in the love and esteem of his fellowmen.

He was one of nature's noblemen, a splendid type of manhood, a good neighbour, a charming companion and a faithful friend. Whether wearing a homespun garb of the trail-maker or the conventional cloth of social and ecclesiastical distinction, he was the same calm, kind, courteous, considerate gentleman of tact and sympathetic understanding.

IN the composition of his unusual character was found an equal blending of practical common sense with sincere religious conviction—a rational balance between dignified self-reliance and humble dependence on Deity. This made him the sort of man whose very presence inspired confidence in any emergency of danger, distress or doubt; instinctively one trusted his judgment, his capability, his mettle, his sense of honour, his choice of direction. To have known him was to renew one's faith in humanity, its potentiality for good and its advancement toward some higher destiny.

More than any recent survivor of the old order, he personified the growth and glory of Utah. With the fighting spirit and broad vision of the old west he combined the vigour and wisdom of the new west. In the future development of the state, when facts and events are being engrossed upon the pages of history, when incidents of the frontier are fading into tradition, the name of "Tony" Ivins will be recorded, remembered and respected.

An orator of rare force and clarity of expression, with a keen sense of humour and a rigid code of fairness, he was a champion often sought and always honoured. In any walk of life, in any age of the world, he would have attained the goal of his modest ambitions, because of his mental equipment, his determination to be useful, his tenacity of purpose, his innate integrity, his knowledge of the human heart, his participation in the highest ideals and hopes of man.

As a general he would have been gallant and resourceful; as a judge, impartial, sympathetic and always just; as a leader in any cause, courageous and consistent. As a successful colonizer he was vigilant, progressive and enterprising, ably fulfilling every essential requirement of guide, commander, counsellor, advocate and arbitrator. As a legislator he was open minded, yet could not be swerved from a true course by intimidation, temptation or cajolery. As a churchman he was devout but not bigoted, chivalrous in controversy, reasonable in attitude and argument, tolerant of the honest opinions of others.

He was a loyal American, a consistent statesman, a conscientious Christian, of upright character, high aim, firm will and unflinching courage—physical, mental, moral.

He was a man, take him for all in all,
I shall not look upon his like again.

It is faith that distinguishes the man of energy from the passive person. Men of inaction are always men of shallow convictions; and men of action are always men of strong convictions.—NEPHI JENSEN.

THE USE OF OLIVE OIL

ELDER JOSEPH FIELDING SMITH

OF THE COUNCIL OF TWELVE

THIS article is in answer to an inquiry in relation to the following questions:

1. "Why is olive oil, instead of some other kind, used in administering to the sick?"

2. "When was this practice first instituted?"

3. "By what authority was it instituted?"

Oil used in the anointing of the sick and for other holy purposes, including the anointing in the House of the Lord, must be pure oil free from all unsavory conditions and impure elements. For this reason it is very evident that oil produced from animal bodies could not be used. The purest oils come from the higher forms of plant life, and among these the olive tree stands pre-eminently first.

The olive tree from the earliest times has been the emblem of peace and purity. It has, perhaps, been considered more nearly sacred than any other tree or form of vegetation, by the inspired writers of all ages through whom we have received the word of the Lord. In parables in the scriptures the House of Israel, or the people who have made covenant with the Lord, have been compared to the olive tree. See Jacob, chapter 5, in the Book of Mormon; section 101: 43-54, in the Doctrine and Covenants; Jeremiah 11: 16, and Revelation 11: 4. We, even in this modern day, when things are turned upside down, speak of the olive-branch as being the emblem of peace, and it is usually portrayed as being carried in the bill of the dove of peace. When the Prophet Joseph Smith sent to the saints in Missouri a copy of Section 88 of the Doctrine and Covenants, one of greatest revelations ever given to man, he said: "I send you the Olive-leaf which we have plucked from the Tree of Paradise."

Just when olive oil was first used in anointing we do not know, for the record is silent as to the original use of oil for this purpose, but we do have the word of the Lord given to Israel through Moses some fifteen hundred years before the birth of our Lord, wherein the use of olive oil is commanded for holy purposes, as the following will show:

And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always. (Exodus 27: 20.)

And of cassia five hundred shekels, after the shekel of the sanctuary, and of olive an hin:

And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. (Exodus 30: 24-25.)

And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary. (Exodus 37: 29.)

Then answered I and said unto him, What are these two olive trees upon the right side of the candle stick and upon the left side thereof?

And I answered again, and said unto him, what be these two olive branches which through the two golden pipes empty the golden oil but of themselves?

(Continued on page 717)

THURSDAY, NOVEMBER 8, 1934

EDITORIAL

THE STRANGER WITHIN OUR GATES

MANY years ago a stranger to the branch went to one of its meetings. He arrived at the hall early and was among the first to enter. Not being acquainted, he halted at the door for a welcome or some kind of greeting. Receiving none, he passed in and took a seat. Others came, and at length the front of the hall was fairly well filled and services began and were continued for about an hour and a half. After benediction, the stranger stepped into the aisle and stood looking about for one of the officers or someone else to speak to him. But when the hall was nearly empty the stranger departed, not a single soul having said a word to him, or, so far as he could discern, even noticing that he was at the meeting. Do you think the stranger ever returned to a Church meeting in that hall?

Recently the writer was told of some disappointments experienced at a branch meeting by two investigators. This recalled the story—a true story—of the stranger, related above. Undoubtedly incidents of this kind are exceptional. For is it not the rule that strangers and members alike are all met at the entrance doors and heartily welcomed to the meeting? Is it not also true that at least one of the officers endeavours to get acquainted with every stranger? Members too are on the lookout to do what they can to welcome strangers. So, if any stranger leaves one of our meetings without having left his name and address and received a cordial invitation to return, the fault is with the stranger, or at least it should be. For it is the special duty of the officers and missionaries to see that all are properly taken care of, particularly strangers.

However, it is conceivable that some members may fail in their duty to strangers, not wanting the branch to grow in members, the reasons being wholly unworthy and ignoble. If there should be any such member he (or she) is in sore need of repentance. Let no one profess to enjoy the spirit of the Gospel of Christ who does not love his fellowmen and does not desire to share the blessings of the Gospel with them. The Gospel is for all, for everyone who will believe, repent, and accept it. And no one having entered has the right to deny entrance to other worthy souls. On the other hand, it is the duty of everyone who has accepted to exert himself (or herself) to get others to accept. For instance, everyone, particularly a stranger, who comes to one of our meetings, should feel there a warm welcoming

spirit. And if the meeting is not characterized by a spirit of love and fellowship, it is because those assembled do not manifest this spirit—at least the spirit of some is so bad as to neutralize the effects of the good spirit.

Now preaching the Gospel is the first obligation of the Church. The true Church of Christ has always been a proselyting organization. This obligation is being diligently discharged by the Church. Likewise, the first Church obligation of every member is to live as nearly as he can without sin. Presumably he repented of his sins when he was baptised and they were washed away in the waters of baptism. Now, while he may not have strength to live perfectly thereafter, he is obligated to strive continually to do so. And if he does this the Spirit of the Lord will be his daily companion, one manifestation of which will be a love for his fellow men—a desire to serve and help them, to share with them and to induce them to share with him the joy he feels from accepting and living the Gospel. In all of this there is no justification, no palliation, for treating coolly or indifferently strangers and investigators attending any of our meetings. And every meeting that is properly managed will make ample provisions for taking suitable care of all strangers who may be present.

But let every member feel that duty requires him (or her) to contribute to the meeting something of himself—to share a spirit of welcome, of brotherhood, of joy, and of love with the others. To do this, conscious efforts must be made; the spirit of service must be dominant.—JOSEPH F. MERRILL.

“MY PERSONAL PLAN”

A SELECTION FROM THE SLOGAN CONTEST CONTRIBUTIONS

By ALICE ANNIE WILD, EASTWOOD BRANCH

FOR YEARS I have been attending the meetings of our Church, and have thought how wonderful they were, but never before have I seen the beauties of the teachings of our auxiliaries, as they have been outlined by our mission boards during the last few months.

Now that I understand the work more fully, I know wherein lies my duty of proving allegiance to the Church. As Sunday School superintendent, I will see that my officers and teachers are fully aware of the responsibility that rests with each one of them, and help them all I can to do their duty. I will be kind and loving to the children and learn to understand each one. To those who are not so bright as others, I will show patience and help them to understand.

I will never lose an opportunity of bearing my testimony to those who have not had an opportunity of hearing the Gospel, or to help strengthen the testimonies of the saints.

My work to earn my daily bread takes me among girls and

boys, men and women of all sects and beliefs. By my speech and actions I will try to show them the effect my religion has on my life.

"As a man thinketh, so is he." This is a thought I will have in my mind to keep it pure and holy that I may claim that wonderful gift of the Holy Ghost, which will lead me into all truth, and which will keep me from the path of evil, if my heart is pure enough to receive it.

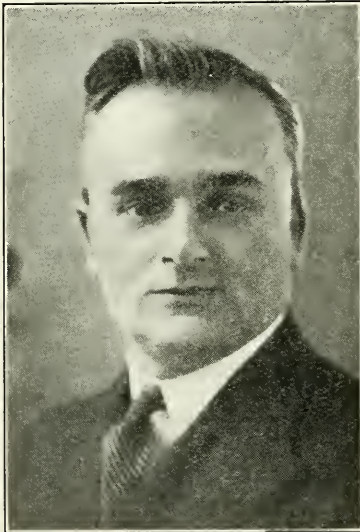
Inasmuch as I have been chosen to be a Bee-Keeper in our M.I.A., I will keep my body pure and holy that I may set forth an example before those beautiful young girls whom I have been chosen to guide in their youth. I will strive for the "Spirit of the Hive," and do my best to train the young sisters to get the most out of life, and to realize their mission here on earth.

I will do my best to overcome all my weaknesses; have a cheerful heart; see the best side of my fellowmen. I will be honest with my God and serve Him gladly; be a better Latter-day Saint than I have ever been; honour my father and mother; love my neighbour as myself. Hereby I will prove my allegiance to the Church.

HIGHLIGHTS IN LOCAL LEADERSHIP

JOHN F. COOK.

JOHN F. COOK is a genial, likeable, happy man. His youthful, optimistic outlook on life lends enthusiastic vigour to all that he does. His ready wit and good nature are almost an institution to those who know him and associate with him.



JOHN F. COOK

Among his many talents is a definite gift for music. He plays the violin, sings, and has considerable aptitude for drawing music out of other people as well—whether it be by leading community singing at a branch social, or by conducting branch and district choirs.

Books are his friends, and he combines with his reading a hobby of writing sketches and short plays on Gospel subjects. Some of his sketches have been produced in district gatherings, and have been well received.

An able speaker, Brother Cook seldom misses an opportunity to join the missionaries in their open-air meetings. He delights to raise his voice in testimony of the Restored Gospel and all that it embraces. His friends know him as a lover of truth, almost fanatical in his abhorrence of

unfairness and injustice. As a defender of truth, few exceed him in earnestness and in humble zeal.

From the first time he heard the truths of the Restored Gospel propounded, until there grew in his heart, by study and by prayer, a burning testimony that made those truths an integral and inseparable part of his life, Mormonism had an appealing and familiar sound to John F. Cook. He was born in Lowestoft just six years before the turn of the century, the son of a skipper of one of the trim, tan-sailed fishing sloops for which Lowestoft is noted. His parents were devoutly religious members of a non-conformist faith, and in an atmosphere of reverence for God, John Cook spent the most impressionable years of his life.

But his fine spiritual sense, once awakened, could not find satisfaction within the narrow limits of his parents' religious philosophy, and even from childhood, he was ever searching, ever groping for a religion that included in its creed what he felt to be true, but could not quite express. He felt strongly that he had had a pre-existent life, and that his life on earth had great purpose. True, the churches of his day taught Brotherhood, but what was the real meaning of Brotherhood, and what was the real purpose of life?

THE great war came. Enlisting in the service of his king and country, Brother Cook, a young man of twenty, saw action in the front line trenches, both in France and in the near east. Though death laid its heavy hand on many who stood around him, he came through four years of fighting practically unscathed.

After peace was restored, he returned to England, and later, married. No stranger to the responsibility of earning a livelihood—he had provided for himself almost from childhood—he happily commenced the task of providing for a family. But still he felt the religious unrest that had always been with him. And still he prayed for guidance.

The thoughtful neighbourliness of a humble Latter-day Saint sister, who took his wife, a stranger in the community, to a Relief Society meeting, and then when Brother Cook showed interest in what she said she heard there, invited them both to the Sunday services of the Church—this opened the way for the Cooks to hear the Gospel. Unemployed at the time, and finding so much in the new philosophy that paralleled his own inborn religious convictions, Brother Cook, with Sister Cook, gave much of his time to reading and studying the Gospel. Finally, one day he took his books and went off by himself to a quiet, secluded spot, and there spent nine hours praying and seeking for light and guidance. The testimony he desired was granted. Shortly afterwards he and his wife were baptized.

John F. Cook has served the Church in many capacities. Soon after his baptism he was ordained a deacon. Later, advanced to the office of a priest, he was given his first branch responsibility, that of president of the Y. M. M. I. A. Since then, ordained to the office of elder, he has also served in the Sunday Schools, and as both branch and district chorister.

But it is in the field of genealogy that Brother Cook has made his outstanding contribution to the Church—a work to which he is at present devoting his entire time. Early he discovered that

he had a peculiar talent and aptitude for record-making and for searching out pedigrees. His genealogical work, in developing this gift, has taken him over almost the whole of England. He has done, and is doing much to help many saints in the center stakes of Zion, whose forefathers came from England, to trace their pedigrees and complete their family records.

Brother Cook knows the sweetness of unselfish service. Only recently he presented to the library of the Genealogical Society of Utah a true transcription of a Suffolk parish register containing six hundred pages of entries. This is the second gift of a like kind that he has made to that society. Working in his spare time, it took him two years to complete.

But Brother Cook has not lost himself in one phase of Church work, to the neglect of other Church activities. He is active in his branch and district work. With Sister Cook he built up a typical Latter-day Saint home. There the Priesthood is respected, and their four children are taught the beauties of their priceless Gospel heritage. Brother Cook can well testify of the blessings that follow obedience to the law of tithing. And he is an ardent exponent of the Word of Wisdom. He has seen its benefit in his own life, in restoring to him health and strength after a trying illness. He has seen come true the promise sealed upon his two youngest children, twins, that if their parents lived the Word of Wisdom, and taught it to them, they would grow up free from the illnesses and ailments to which children are usually heir.

Brother John F. Cook, in his youth, was brauded an idealist and a dreamer because he had a passionate and outspoken belief that all men were created equal, and should live at peace with one another. He deplored and decried the suffering and want that existed in the midst of a world of plenty. And his dissent was not merely verbal. In his earnestness, he actively affiliated himself, at one time, with a political party that professed to foster the ideals for which he stood. But with the coming of the Gospel into his life, there dawned the realization that only by a change in the hearts of men, wrought through the power of Christ, could lasting peace and true equality be attained. Burning in his heart, now, and finding expression in what he does, is the testimony that the Restored Church of Christ, holding forth to men the only way of achieving and preserving the true brotherhood and peace that are their heritage, stands today mobilized and organized for action, to spread the message that will save mankind.

Without this vision, there can be no true Gospel leadership.—R. S. B.

M. I. A. MEMBERS! December 31st, not two months away, will mark the close of the M. I. A. building fund competition. Soon thereafter, upon the decisions of the contest judges, will be awarded £12: Prizes of £5, and £2 will go to the two branches showing the largest total additions to their building funds during 1931. One prize of £3 and three prizes of £1 each will go to branches submitting the best single ideas of how to build up branch building funds. Will your branch be represented?

THE USE OF OLIVE OIL

(Concluded from page 711)

And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

Then said he, These are the two anointed ones, that stand by the Lord of the whole earth (Zechariah 4: 11-14).

From these quotations from the Scriptures we discover that the pure oil of the olive was commanded to be used in the lamps in the Temple, or Tabernacle, in the wilderness when Israel was waiting to enter the promised land, and also to be used for holy anointing. This practice was continued in Solomon's Temple.

It is well known that the oil of gladness, or of anointing, which is spoken of in the Psalms and other Scriptures, and with which the kings and prophets were anointed, was the pure oil of the olive which grew abundantly in Palestine. One of the curses which Moses predicted would come upon Israel if the children of Israel turned from the commandments of the Lord, was that they would have olive trees throughout all their coasts, but they should not anoint themselves with the oil, for their olive trees would cast their fruit (Deuteronomy 28: 40). Micah, at a later day, when Israel had turned from the Lord, again warned the people of Israel and said:

Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with the oil; and sweet wine, but shalt not drink wine (Micah 6: 15).

This was to come upon them as a punishment for their transgressions. The use of olive oil for the anointing of the sick was in vogue in the Church of Jesus Christ of former days. James says:

Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord;

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him (James 5: 14-15).

This same practice was instituted in the Church of Jesus Christ Latter-day Saints in the beginning and has continued until now, and will continue as an ordinance as long as present conditions endure.

There have been cases, sad to relate, where elders of the Church, through lack of understanding, have refused to administer to the sick under conditions where oil could not be had. It is the privilege and duty of the elders to bless the sick by the laying on of hands. If they have pure olive oil which has been consecrated for this purpose, one of them should use it in anointing the sick and then they should by the laying on of hands seal the anointing. If no oil is to be had, then they should administer by the laying on of hands in the power of the Priesthood and in the prayer of faith that the blessing sought may come through the power of the Spirit of the Lord. This is in accordance with the divine plan inaugurated in the beginning.—(The *Deseret News* Church Section, September 1st, 1934.)

ULSTER AND FREE STATE CONJOINT CONFERENCE

"FORWARD in auxiliary work!"

This was the ringing message given to those present at the joint autumn conference of the Ulster and Free State districts, which convened at 131a Donegal Street, Belfast, October 28th.

The sessions were conducted by President William A. DeHart. Following the district activity report, and the presentation of the general, mission, and district authorities for the sustaining vote of the membership, the assembly separated into Priesthood and Relief Society departments, conducted by President James H. Douglas and Sister Rintha Pratt Douglas. There a discussion of work accomplished and plans for renewed effort were made by members of the two districts. Those present were encouraged and admonished by the visiting authorities to put forth personal effort in order that the goals set by the Church might be achieved.

The afternoon session was in the form of a Primary-M. I. A. conference convention, directed by Elder G. Homer Durham, who was assisted by local members. During this session, the importance of the complete organization of the auxiliaries, and their objectives, were emphasized. Greater interest was manifested in this session due to special instructions given by Elder Durham at a leadership training institute the night previous, where the members received a new vision of the possibilities for individual development and Church growth

that are offered in the auxiliary set-up.

In the evening session, brief remarks were given by Brother Bourke of the Dublin branch, and President William A. DeHart of the Ulster district. Following them, Sister Douglas related some interesting facts regarding the integrity and high intellectual qualities of former Church leaders. She also bore testimony of the blessings she has received while she has been doing mission work in Britain.

President Douglas, in his remarks, illustrated clearly the increase of good feeling toward the Mormon people in Britain. Also, he compared the similarity of our Church organization with that of the Primitive Church, as an evidence of its divine inception, and affirmed the necessity of man obeying the first principles of the Gospel if he would attain salvation.

Musical numbers during the day were rendered by the Dublin choir; by a duet composed of Sisters Laura Dimler and Gertie Horlacher of the Dublin branch; and by the young woman's chorus of the Belfast branch.

Missionaries present, in addition to President and Sister Douglas, were Elder G. Homer Durham, superintendent of the British Mission Y. M. M. I. A., and President William A. DeHart and Elder John L. Van Orman of the Ulster district.

JOHN L. VAN ORMAN
Clerk of Conference.

FROM THE MISSION FIELD

Release — Elder Stephen Love Dunford, who laboured in the Ulster district as a travelling elder, and later as district president, and in the Bristol district as district president, was honourably released from active missionary duty on October 29th.

Appointment — Elder Gordon Karl Ashley was appointed, October 29th, to preside over the Bristol district, succeeding in that

capacity, Elder Stephen Love Dunford.

Transfers — Elder Gilbert R. Langton was transferred from the Nottingham district to the Bristol district on October 25th.

Elder Preston D. Hoopes was transferred from the Newcastle district to the Birmingham district on October 25th.

Elder John Ridge Hicks was transferred on October 30th from

the Manchester to the Ulster district.

Doings in the Districts: Birmingham—Bee-Hive girls of the Kidderminster branch met recently for their opening social of the present M. I. A. season at the home of Sister Gertrude Allen. The ten girls present received with enthusiasm instructions concerning the probationary requirements of Bee-Hive work. Then followed games, and a delicious tea.

Liverpool—"Was Joseph Smith Sent of God?" was the theme of the Liverpool branch conference, Sunday, October 28th. The morning session, under the direction of Sister Mary McWilliams of the Sunday School superintendency, included talks by Sister Josephine Falconer and Brother Gordon Gardner, and musical numbers by the children of the Primary class. District president Joseph F. Smith, Jr., was the principal speaker in the evening session, which was attended by approximately 50 persons. The services were conducted by Branch President E. George Patey.

Norwich—North Walsham branch members convened at the home of Brother and Sister James Loads, October 14th, for their branch conference. Principal speakers in the evening session were President John B. Stagg and Brother Leslie Coleby. They discussed the conference theme, "The Need of Mormonism." The meetings, under the direction of Branch President Alfred F. Woodhouse, were well attended.

Branch conference in Lowestoft, October 28th, comprised three sessions. The Ten Commandments and the Articles of Faith were topics of discussion in the morning session. The afternoon meeting was devoted to officers' and teachers' instructions, and discussion concerning the auxiliary associations. In the evening session a specially arranged programme, "The Church Complete," presented the aims and objects of each of the auxiliary organizations, a member of each of the organizations taking part. The meetings of the day were under the direction of Branch President Frank M. Coleby.

President John B. Stagg was in attendance.

Welsh—In the Memorial Hall, Varteg, was held the opening social of the Pontypool branch M. I. A. on October 1st. Games and contests provided activity for all, and delicious refreshments were served. Those in charge of the arrangements were Brothers Hadyr Forward and Alvin Thomas, president and second counsellor of the branch Y. M. M. I. A., and Sister Ivy Forward, president of the Y. W. M. I. A.

The Merthyr branch M.I.A. held its opening social on September 26th. The feature of the evening was an original play, "On the Dole," presented by branch Y.M. and Y.W.M.I.A. members. Fifty people enjoyed the realistic portrayal of life on the dole, and the message of Mormonism was effectively suggested by the conversion of the family to the Church, which formed the climax of the play. Refreshments were served during the evening.

Sister Florence Pulman and Brother William H. Davies, presidents of the Young Women's and Young Men's organizations planned the evening's entertainment. President Henry R. Pearson of the Welsh district explained to the visitors the purpose of the activities of the M. I. A.

Ulster—The Relief Society bazaar, an annual affair in the Belfast branch, was held this year on October 20th. A large number of friends and members patronized the stalls that were erected for the display and disposal of the collected merchandise, and all of the goods were sold. As a special feature of the bazaar, a concert under the direction of Joseph Ditty, was staged for the entertainment of the purchasers. In charge of the arrangements for the evening was Sister Sarah Hands, Relief Society president.

In the rooms of the Belfast branch on October 31st was staged a Hallowe'en social and dance, under the auspices of the Y.W.M. I.A. The rooms were specially decorated for the occasion and a happy crowd participated in the games and dancing, and relished the refreshments. Sister Ruby

Gillan, president of the Y. W. M. I. A., planned the affair.

The Scrap Book, a magazine published by the M. Men of the Belfast branch, made its re-appearance recently, after a silence of two years. Its purpose and policy is to purvey to members of the Belfast branch, a record of branch happenings, together with items of humour, fiction, and truth. *The Scrap Book* is edited by Brother Joseph Darling, whose address is 50 Twichenham street, Belfast. Its cost, to members throughout the mission who are interested, is one penny. A request to the editor will bring a copy by post.

On Sunday, October 21st, Desmond Burt Chambers, the son of James and Muriel Chambers, was baptized by Elder John L. Van Orman. Following the ceremony, he was confirmed under the hands of President William A. De Hart.

Personals—Ninety years of age on October 5th, Sister Johannah

Porter, of the Portsmouth branch, celebrated her anniversary at her son's home with her children and grandchildren gathered about her. To them she bore her testimony, telling of the goodness of the Lord to her, and exhorting them to seek the Lord in their youth, that they might have the assurance of His comfort in their declining years. All who know Sister Porter revere her for her unflinching faith in God, and for her still youthful outlook and sympathies.

The infant daughter of President E. George Patey and Sister Ellen McWilliams Patey of the Liverpool branch was given the name of Eileen Anne Patey in a blessing pronounced by her father, Sunday, October 28th.

To the infant daughter of Brother and Sister James McWilliams of the Liverpool branch was given the name of Elsie Lenabel McWilliams in a blessing under the hands of Elder Stephen R. Murdoch, Sunday, October 28th.

DEATH

MELLOR—Sister Mary Clark Mellor, of the Oldham branch, died October 11th, in the Boundary Park Hospital, Oldham.

KEYS—Sister Agnes Keys, of the Belfast branch, died October 20th, three days after giving birth to a son. Sister Keys is survived by her husband, James Keys, and the infant boy, who was given the name of Gerald Keys, in a blessing pro-

nounced October 28th by President James H. Douglas.

Funeral services for Sister Keys were held on October 23rd, under the direction of President William A. DeHart. The dedicatory prayer at the graveside was offered by Elder John L. Van Orman.

A memorial service in honour of Sister Keys will be held in the Belfast branch on November 11th.

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